M2567
Saturday, 5/3/75
Westtown
Group IV
and
Sunday, 5/4/75
Barn
Lunch

Saturday

Mr. Nyland: We've talked about the question of ... can you hear in the back?

Someone: Yes.

Mr. Nyland: Huh? If the answer is "Yes," then we don't have to do anything about it. Of course you understand that sometimes one cannot speak in a loud voice. Sometimes the emphasis is exactly because you talk softly; and then you have to sharpen your ears, maybe it's very good for your attention. I thought maybe I should sit somewhere else in the room, but it's not that easy. So, for the time being, all right. And if you cannot hear enough, then listen to the cassette.

What will we say after Thursday. Thursday was a fundamental meeting; you know; mostly for perspective—almost, I would say, that you don't get an idea that you will ever run out of Work. It will be continuous; and particularly because your own life keeps on developing and you have acquisition of knowledge, even in your unconscious state you keep on living and having to digest certain impressions, and of course as a result you become more mature, also more knowledgeable about general affairs. And that by itself of course never will stop. I hope it never will; that you don't go into any state of senility, that ... of course that you constantly will want to keep a wish to be alive.

But then as far as Work is concerned, that helps, even more, to change you; and during the process of Working, psychologically certain things take place in yourself and your personality becomes more knowledgeable about the reality of yourself, and with that other changes take place within a person. Because when you are more knowledgeable, there will be also a desire to

use that kind of knowledge in your behavior. And of course the changes gradually will be in your body—as we said the other day, to be able to be more relaxed—and in your feeling to have a very definite knowledge that is also a realization of an increased intuition and more emotional content, so that the quality of yourself starts to change. And as far as the mind is concerned, it really starts out on a new road: The mind totally in a Conscious atmosphere and more and more being dominated by Objective facts and an understanding of such facts, and the changing of that what we have now as a mind functioning into Consciousness and really, as it were, becoming a Man.

Where that ends—this whole question of harmony and what you are satisfied with—I really don't know, and I don't think anyone knows. At the present time no one knows about what is going to happen in the future for himself. He will have to find out what actually is going to take place by living it; and then perhaps he will know more and maybe even he can look back on his past and see how it all went, and why this and that was discarded, and what had to take its proper place.

I don't know what really your impression was for this last Thursday. I thought it was important because it gave more impetus and desire, almost as if it was new. I call it sometimes a 'renaissance' regarding the aspects of Work; a rebirth, a rearrangement of concepts, placing them in a different kind of relationship and I hope more simple, easier to digest, easier even to work with.

It has to change us. If we don't change, we become just a group of people without any particular affinity for each other. Of course, it's obvious. You must see that. It never is a question of quantity. It is the quality of a Man which counts; because of the quality you will have an exchange, in quantity it is just a number.

Why do I oppose organizations. Because usually the emphasis is then on organizing, on publishing little books and having meetings of exchange and talking about subjects a little bit half-cooked. You see, what will happen to the world as a whole; even the access there may be for esoteric knowledge by a great many of different groups who are now becoming more and more, you might call it, 'spiritually' interested, and then they strive for getting as many people together and organize even world-wide. But whatever goes in such organization does not go into the development of a Man. And after all, if you have a group of people who just have an aim of being able to work together, you still have to deal with the character of each person. And we see

that time and time again in politics. Because each person has then very definitely a personal attitude because of his concern with himself and his own little world, and he should have as an object the totality of a group, or of a land, of a country.

Keeping that in mind and if you want to read a congressional record, you will see how many times the people who talk are biased. For definite reasons; they can't help it, because in that kind of an unconscious state they will become identified with a variety of different things which personally seem to be useful to them. And of course their mind might not be useful to someone else. And there is a constant argument; particularly when some of the principles are not understood when one really says 'democracy,' 'equality'... But, there is never equality. There is always a difference between different people, and a difference in development of their mind and feeling, or their vanities and their selfishness, or that whatever are vices or whatever are what they consider important—superficially or a little deeper. And therefore there is no uniformity or no unity, because they don't get together on principles at all. And many times the things that are not told are not told for a very definite reason of almost, I would say, 'keeping them quiet'; so that you don't get too many opinions about subjects that they don't know anything about, and they cannot judge about it. In that way a group of people in a country become much more of a group as quantity; and we express it when we vote, and then that kind of majority starts to rule.

But, what about the quality of people; of what we say 'statesmen,' people who are in public life and remain honest, not swayed one way or the other and, as it were, 'impartial.' That is why we emphasize this whole question of impartiality: Because when that is understood, then people really become different. The impartiality is that I am equal regarding that what is in accordance with whatever the value is that I become engaged in or which impresses me; and to place the proper value on that what has to have a value, and *not* place it on those kind of concepts which have no value but are only used for an expression of thought.

I think about this many times, now. Because what is this idea of where we live now, and what is the influence on us. What can we extract from the difficult times we have to live through. If it would emphasize austerity, trying to become satisfied with simplicity and not to have everything that we wish in so many different shades, or that certain things quite fundamentally would be quite enough; not necessarily bread and water, but quite definitely not all luxurious articles with just a little shade of difference so that one can recognize a person as owning a lovely car and someone else who doesn't ... has to get along with an ordinary buggy.

We are very much in ordinary life topsy-turvy about such values, you know, and we really don't see what is the quality of economics. We know a little bit about it. Fundamentally, of course, one starts to believe that as soon as you can touch principles, then there will be a chance of agreement. But what it really means is, that when one lives in difficult times as we are doing now, it cannot come out of earning more money. It has to come out of oneself; because we are the master of our own strength—particularly physical strength—and our wish to continue with dedication in that what we want to do for which we are not paid but that can come out of a Man as a result of necessity; and then the adaptation that he could have towards new conditions is simply the more there is such a demand for money and the increase of the price of it, the more he has to work when he has less, which can buy him less.

We have to give, in times like this, much more for that what we want to reach, and it can only be obtained by means of an attitude which, in a very general way, I call 'volunteer'—cooperation, wanting to exchange on the basis of an accomplishment for which you don't pay. You pay only for yourself in the amount of energy that you want to spend on it. But that, in itself, should be given to a general good so that people can understand each other on that basis, and not remain selfish.

What is it really that one wants to exchange. Not commodities, really There is a value on a commodity, there is a price. If one wants to live together, one doesn't want to put everything on the basis of the value they're expressed—in terms as if one can buy it or sell it. You cannot buy friendship. You cannot buy emotions. You cannot buy the love of God. You have to learn how to live that way in order to extract, then, from someone else an inspirational quality which you convert within yourself; and then you manufacture within yourself, changing and converting such energies into a result which is a higher level of your Being.

You see, this whole question of what we have sociologically and what we have to accept and what is at the present time simply managed for the best, for the good ... not of all but for a few, and that on the fringe of that sociological, economic existence there is too much suffering. We have to be very careful in our own relationships; that we don't suffer, but that we find for that a kind of a common denominator which we don't want to express in terms of money at all. Money is considered, in the sociological atmosphere, as a commodity and it only should be a medium of exchange. As such it has only the value of carrying one thing from one place to another.

This is what I call 'affection' for each other. You carry, by means of relationships, something from you to the other. That what is given is not valued as something that one buys; because it is your own and there cannot be an increase of that as a commodity that you could make it, you are only able to give to the extent of your capacity, and even with the best intentions of the world you cannot print little pieces of paper to indicate how much love you have.

One must learn to see these things a little more clearly; partly to understand what is taking place in the world, but also that if we continue and wish to do in the same way—by increasing our numbers and having one organization and a Group and this-and-that and filled with correspondence and all that—unless a person is going to change, no amount of esoteric knowledge that is distributed by means of pamphlets is going to help, and after some time each organization of that kind will fall apart. It's far better to have a few, but there must be a relationship of cementing, a relationship which in itself can exist and then could become permanent.

How do we do it. Each individual, wishing to become an Individuality, has to settle for himself what is for him permanent. He has to become what he wishes the Group to be, and the Group will never be what he would like unless he himself represents the principles of a Group. A Group can only work together when selfishness has been pushed in the background, when there is a real desire of caring and sharing, when there is a real wish for making someone understand what is the meaning of this and that, without any particular value to yourself than only to learn how to express it.

And, one should not be paid. Many times I think of that. If it were possible to live without being paid, we would work on a different kind of a basis. Of course we do as much as we can. We don't want to be paid on Saturday and Sunday, we want to help each other. And during the week the reason we want to be paid is we have to make a living, and I hope most of that money should come from the outside world, which doesn't know any better.

If we know a little bit more or claim to know it, there has to be real cooperation, a willingness not only to share but even to do that what someone else is not doing. I explained that the other day. Each activity in this Group, limited as it is, has to be carried out. You must settle arguments among yourselves. You must know what to do about the kitchen, about all kind of activities—including the school and the parents, including the arrangements for a nursery, including your attitude for the Guest House, including whatever you can do for the benefit of

more than yourself—all the time having in mind that that what you do for yourself is all right but it need not even be acknowledged by someone else. The satisfaction for doing a thing well stays within you. It doesn't have to come to the outside, and you don't have to ask for respect. The elders of the church were chosen; not by a lot and not by publicity, and not by the expenditure of money; they just were as Beings and they were recognized because of their level, then of course they could become an elder by acclamation.

I say this apropos, also, of something. We have a bakery, you don't support it. You don't go out of your way. If there is something wrong it you must tell, maybe we can change it. But, you have to think about it. The bakery is for the general good, you must help it. You must buy your bread there, even if you have to go out of your way a little bit. Even if the bread is not as yet satisfactory enough, tell them what you wish; maybe they can make it, I'm sure there is willingness and there is also enough knowledge. But it's running down now. You consider certain things already a matter of fact. They don't exist like that for any length of time. They deteriorate. That is, when there is not sufficient acceptance because of your attitude of not wanting to accept it, such things always will die. We won't maintain the Workshop—the woodworking—unless there is that kind of an ambition for different people who come there. Thank God they are not being paid for it ... but there is an atmosphere of a willingness to work together and of course it can exist and we know that—there is much in this Group that is all right and fine and sometimes quite wonderful—but don't forget things. When you wish to contribute, contribute in a certain way. You can do that even if it is a little difficult; even if the bakery is not open when you could go there ... should not go there and if you could go there it is closed; well, should we start opening it up on Saturday? Should we have a little breakfast again? Should we really ask people to come and buy their bread instead of at the Big V? Or to see what we have to do, why don't you write a little about it, make suggestions.

Things do run down unless we all support it. Many times I say it's like a tent with many poles; and the tent has to be held up and if one pole isn't there and breaks, there is a sagging of the cloth and the ceiling will come down. Don't let it. Don't let certain things go by when you have a chance to do something about it. When you have a Conscience, you must allow your Conscience to be open enough to let definite things enter. I said the other day about enemies in a little Group, they have to yield friendship because of an understanding of principles and an aim, eliminating gradually the influence of personality. And we know that. We have to fight against

it because it always will come up. You can't help that.

The question of Impartiality, it's extremely difficult. In time—yes one can learn it, one can know what is really involved in it. But there is so much of oneself that immediately takes on a coloration for the reaction, the identification is not cut. You see an object, maybe a person, immediately you react. That is, an impression reaches you and it takes place in the form of an energy which then causes a reaction—sometimes in the form of a thought or a feeling I have, or maybe even in an attitude you have physically—and it's difficult to get rid of that. When you say you see a person in a brown dress, your reaction may say ... it may be that doesn't fit her very well. And of course it's none of your business, but nevertheless you are affected. And to become free from such things, that many times is the trouble. Because if you don't get free from it, your Kesdjanian body will not develop.

You can talk about it and you can make all kind of arrangements for becoming emotional, but you have to do that in connection with a freedom. That is what we talked about first; that Impartiality in the form of an acceptance totally, I tried to explain it: Ultimately one has to involve the three centers to be able to accept, for oneself, whatever is taking place as any kind of activity within oneself in any form. And the acceptance means there cannot be any connection any further. It cannot be simply that what I want to accept at the same time I become identified with. Non-identification: It's a very difficult word to understand it correctly. Still, I think you have to learn it; for the reason, simply that if you want to build for yourself, you must know what you are. I told about—or talked about—Impartial Criticism, contradictory as terms. But such things do exist many times in this kind of Work. And I say again, you have to work through it.

Impatience with yourself—that things don't go always the way you would like, or even regarding progress of that what you consider a necessity for your Consciousness and development for yourself—you can only go as far as you can go, not further. There is a limit to your height. You can reach ... stand on your toes—that's it, no more. You cannot float as yet. You have no wings. Limitations within your emotional state, the concepts you have about the kind of love for God or for your neighbor or for whatever you want to give to yourself—the division you have to make as far as your total energy is concerned—and your mind, it's a slow process.

The Observation in Awareness, when it is once understood the continuation of that in the form of Participating in what a person is doing; and then, of course, this whole range of

Experimentation which is quite unknown territory—lovely when you are adventurous but extremely difficult when you resent it—you must understand these three Groups on Tuesday and Wednesday and Thursday. I say they belong together and we don't make any distinction for anyone who wants to come can come to any one of them, but I must warn you about the danger. In one Group you will hear certain things which you cannot possibly digest, and you must leave it alone. Because when you cannot take it in, it is not for you.

Take from any Group—any kind of a meeting, any kind of a discussion—that what appeals to you and for which you can find a place within yourself, then you can use it because you can eat it. But if there is a great deal of indigestible stuff around that you don't know how to handle—you don't even know how to eat it, you don't even know what the meaning might be if you did eat it—leave it alone. For that, of course, you have to have patience. And you have to have a little bit more of self-knowledge. Don't use words that you don't know what they mean. I say again and again it is quality, not the quantity of having attended to so many meetings which have given you so many facts. Many of the facts, if you want to digest it they become over-eating, they are not digested, they have no meaning for you as yet. Of course you will have later a chance of digesting it ... but therefore the advice for anyone who is impatient, is always: "Work." Keep on Working, you will find it. Keep on praying, God will hear you. There is no doubt when your attitude is positive it will connect with positivity, because that's the direction in which you want to go.

I only say I warn you, because these meetings are not equal. Tuesday is different from Wednesday. Wednesday is different from Thursday. Saturday is a general résumé, like a potpourri. Many generalities of a Saturday. I said it many times, on a Saturday you think of the week as has gone by. You prepare, if you can, for the new week. Extract for that purpose whatever you can. It doesn't matter that we talk about higher mathematics; you know, they are also made up of ciphers, and then you rearrange the ciphers in such a way that they become very simple. You can make all kind of letters, put them together and make abracadabra out of them. And that's what it is—no more than that—but if you keep very simple syllables and four-letter words, it's much easier taken in. If you become more essential there will be more possibility of being affected, less chance for reaction. Reaction usually takes on too many words for wishing to explain. That is your mind that keeps on interfering; and whenever you want to explain even your Work, use very simple words for just concise sentences and simply say, "This was Work for

me."

I will try on Tuesday—as you know, I would like to moderate that meeting for next week—to remain very simple. I know, myself, how difficult that is. But you must help me. Don't ask what I now call 'foolish' questions, questions which don't belong to the Tuesday. They might belong to Wednesday. The difference is application. You can talk about results of your Work for Wednesday, on Tuesday: What is Work. How do I use the tools in Work. In what conditions should I use them. What is the motivation for me to even have a wish to Work. What is it I can expect. That, of course ... everything like that is legitimate.

Because you're not going to be interested in Work itself unless you can see more or less what you hope for, that it can be reached. Even if, as sometimes one says, you cannot know what is going to happen and you don't know what it is to be Conscious—and that at the moment of being Conscious, even if that is extended a little that then of course you will have more insight of what is reality—at the same time, that what keeps us together for a wish to Work is a joining in a common aim of Objectivity. And whatever that might mean for anyone, when it comes to an application of Work, *that* is what keeps you on the road, the ultimate aim. When you walk and you have an aim—I've said the other day, you want to go to Philadelphia and you start out walking—you get a little tired but you say, "No, I want to continue because it is still daylight." You get tired after a little while, you want to sit down, you sit down, you don't forget that you are on your way to Philadelphia. Even if you fall asleep and you wake up, you ask yourself "Where am I," you say "Yes, on the road to Philadelphia," you say "Oh yes, that is my aim."

This is Work. This is an explanation for Work. I work with Work. I keep it in my mind, in my heart. I have that aim to become ... to be nearer to God, to be able to see new life, to be able to shed that what is of no particular further use, to become very simple in every aspect of myself so that then whatever reaction I receive will not be too complicated. Simple people are much closer to God than we are. Because many times we are not simple enough. Obyavatelism is a very good aim. If I want to Work, I start with small things for myself which are within my means. I don't bother too much about people who are already there; even at that, I don't become jealous about that. They do what they can do, I do what I can do. The satisfaction for me is my relationship to my capacity. I do all I can, if that's the case I cannot do more. If I accuse myself that I haven't done all I can I can change it, I still say I will do all I can.

So that at the end of the day you can consider that. What have you been. What were you

doing. What kind of a Man were you during that day. You consider your life. You consider all the different influences that you have received, and you also consider how often perhaps you connected it with a wish to be Awake. And when at the end of the day, in the twilight of the day you consider that and you get a picture of yourself, it may add to your self-knowledge. The more and more the reality of what you are, the more you will able to be a little Awake or Objective in certain activities. You shorten the reaction process within yourself. When the reaction becomes as it were 'zero,' you are Impartial and that what is registered is Simultaneously registered. Simultaneity means I don't allow my thoughts to become active. I just record. That is the Awareness. Each person, of course, has knowledge of himself—there's no doubt, I know well enough what I have been doing, unconsciously my mind has put it already in my memory—but, you see, when we talk now about Work and how it should be, there should be an immediate recording, which means no reaction. I take things then as they are without any further thought about them.

All right, let's say that's Impartiality and Simultaneity. But now, Criticism. What is collecting this information. It is a function of my mind, I have said. It starts to be Observant of me. It gives me facts; first of my existence, then of my behavior. My behavior in time, that means the continuation of this what I now call a concept of 'I' functioning, keeping on Observing me, realizing my aliveness, for that reason remaining interested. Realizing my wish, for that reason an 'I' as a function will continue to function. When there is no wish, it will disappear. That is, it will not be in my world. It will remain, but not in my shell. It will remain as a force of life. It will be used by others who wish to Wake Up and have a wish. If I don't have a wish, I'm asleep. When an 'I' looks at me and tells me, or tells itself—that is, the 'I' itself—that this what is there is asleep, he ['I'] has no right to stay. That is an order from Above: An 'I' has to become again united with the totality of life when there is no business to be done on Earth.

That is how one should try to understand this. So that then an 'I', becoming interested because it is called and it is asked to be interested in my Work and I make my Work in the form of a wish for being Awake; and then, in the creation of that as an Objective something, the acceptance of that what I am, as long as I remain honest, as long as I remain really intent in wishing this 'I' to be there as a result of my wish—an honest wish for further growth—I can count on the 'I' remaining. But it is up to me; and as I say, if I fall asleep, if I become

unconscious then what is there for this 'I' to do: Nothing. 'I' wants activity of life in the direction of Consciousness and Conscience. When the energy is used for that purpose, there is a reason for an 'I' to remain with me.

Now, what is this Criticism. When I am Awake my life is in a certain form, when I am *not* Awake my life is also in a form. When I'm Awake in the sense of Consciousness and Conscience; then it is in a certain form and the emphasis is on my life, and the responsibility is conveyed to me by 'I' saying, "Are you using life energy, as given to you, in the right way." At that point I must know that that what is the form is that what it is, and not something different. When an 'I' asks that question, there should not be any room for argument and there should not be any explanation, no justification or rationalization process. That what I am is what I am. If something in me becomes convinced of that thanks to the, you might say, the application of the 'principle' of Work—that there is something in me as a Conscience which says I am what I am and I know for sure that that is the truth—then the 'I' can agree with that knowledge of myself, and then the 'I' can tell me "Your form was not right." You see, there is no further argument about it then. The 'I' acknowledges life, and all it says: "Don't use that form because it doesn't belong to life"—that is, it is not becoming to you as a living person—and in addition it will say "If you use a different form it may give you more insight of yourself, and it will be possible for you to get through with this earthly bondage a little sooner."

This is the help one receives from an 'I' when an 'I' is present, when there is a constancy of a wish on the part of oneself. So it is in the first place an acknowledgment of my existence that keeps on going regardless of what an 'I' will do or say to me. That has to be there. The constancy of my existence has to registered. So it means what I said first: That is, the function of 'I' to help me to Wake Up has to remain as an Awakened state or as close to that as I can be. But in that state of Awakening, I have lost my partiality to my form. Because that what was the expression of my life was bound by the form, but under the influence of 'I', I say from an Objective standpoint everything that I am is 'right,' and now comes the admonition of 'I' saying your form was 'not right.'

You see, it does not mean that I can continue in the way I am for simply for that statement of, "It doesn't matter to an 'I' what kind of object I am." Of course I can be asleep, of course I can be half Awake, of course I can be a little bit more Awake. But when an 'I' is interested in me, it is first interested in that what I am, then it is interested into what I can become. That is the

sole reason for wishing to grow up: To see if that what I am as I am now, is sufficient for the responsibility of my life.

Yeah. All right, Bill.

side 2 The responsibility for my life, as we now talk about it, is not the responsibility for my maintenance. I am responsible for life given to me while living on this Earth and responsible for the utilization of such energy, but when I talk about the responsibility of my life in the sense of when an 'I' says it is 'not becoming,' I talk about the responsibility that I have for a development of life as given to me and setting it free. So the principle is a different one. The principle has a different direction, also. And many times I say it is a direct line 'away' from the horizontality of my unconsciousness, if it is vertical ... if I just want to get away from that what is still binding me, then I have the direction for that responsibility. Because I have to go up, in that sense, away from what I am in order to become free, totally, from what is the form as given on Earth, I *still* have to choose the kind of a form that will keep me less bound. So, in the first place it has to be—and these are instructions from 'I' which then are given: "First, be as simple as you can, don't make too much fuss about it, don't let your thoughts interfere." Because the question of instantaneousness—Simultaneity—is important; if you don't you will allow your thoughts to have a little place, and your result of yourself will be a little bit soiled. It also says: "Don't feel any longer about your own values, leave them for what they are and accept them as they are."

But now the aim: You have life, you become responsible for what to do with this life and in what way is it possible for you as a human being to create a form which ultimately can be given up. At the present time the form in which a person is on this Earth is very definitely made in such a way that he starts to love it and cares, and doesn't want to die to it.

An 'I' tells you to select certain forms of your behavior in which you are already a little bit more free. We talked about giving that what is needed for a body in the form of Sensing and Draining. We've talked about the language for an emotional body, to be able for that Kesdjanian body to stand on its own feet. Now we are talking about a mind, how it should start to discriminate between the thoughts which are allowed; and looking at the feelings, which feelings are allowed. So that then the accent becomes more and more placed on what is really a further development of the Man when he, as potentiality, realizes that there is a chance for further growth in the direction of becoming Conscious and Conscientious, and an 'I' starts to talk about what kind of form *now* this life must be put into.

I say to be able to be 'more free' from the form. Perhaps it may mean a different kind of form, unfamiliar to one. It may mean a breaking up of a habit. Because when a habit has become so unconscious that you don't think about it anymore, then of course it is as if it's already fused with you in an expression without even any thought. So when it is that kind of a habit, it has to be broken; because life is too much bound up with your ordinary human form as a habit, and of course we know that whenever there is a habit and whenever there are clichés, whenever there is something that is just said without any particular content, that it is a waste of energy. We know that in ordinary life, and many times we say to a person who talks a little too much, "Shut up." You have to say that to yourself: "Shut up, don't talk"—not that way—"it isn't right."

You can explain it—it's not 'becoming' to you—this is one of the ways of overcoming it. I know myself in many ways as an unconscious creature. I know how I behave and what I'm doing during the day. I see how certain things will come and I will experience them. I will recognize them when they do come towards me, when they are now or in the future but I am in a certain state in which perhaps I attract that kind of a form as a result of further impressions, and the reaction is automatic. And therefore that what can catch me and hold me down; at times I have a chance to see when it is coming, I can become clever about that. Not necessarily that I will be Awake. It is still an unfortunate Conscience that I know is in the future, which is bound to come because my personality is the way it is. That is my type, that is my experience, that is what I know of myself; and now I see it coming, at that moment when I do see it maybe there is a chance to change.

Maybe I don't want to receive it in that way. Maybe I want to be fully prepared *before* I receive it. Maybe I want to stand still. Maybe the other will go away ... maybe I don't want to invite it at all. I want to make sure that that what is coming I can handle. If I cannot handle it I must go out of the way, I must leave that what is corning to me—and, as it were, 'belongs' to me—I must leave it alone. I must not wish to have an experience of that what is the future coming to me and make my past; I want to have such a strength that at a certain moment of decision I can say, "Yes, let it come, I will fight it, I will handle it," or I say, "No, I'm still too weak." That is a decision you must make many times during a day. When you see how Work can help you, you have to pay attention to that possibility that Work then can continue to exist in you if you can handle a certain state of affairs. If it overwhelms you, if you become covered like

an avalanche of course you're completely 'dead,' as it were; you're fast asleep, and your unconsciousness is still on the throne.

This is what I meant by the continuation of an 'I': To see in what way can you now start to regulate a little bit of that what is in the circumstances which surround you and which you then have ... let have an effect on you, what you wish to select. If you can select a friend out of a crowd of people it may be useful, better than just let it go haphazard. If you can select what you want to read, you will know what is good for you in the sense, this time, that it might encourage you even to Wake Up. If you allow any kind of an impression from the outside world just to enter of course you will be bound immediately, and it is to some extent more-or-less your fault when you say that you want to Work.

You have to be careful of what you are saying. Because if you really say, "I wish to Work," what is the consequence of that: That when the opportunity for Work is there, that you really Work. Otherwise it is just hypocrisy, trying to fool yourself. Be careful about your words. When you say, "I want to Work on myself," you must mean it and you must do it the first moment when conditions are ripe, or available or conducive. Otherwise don't say it, it's far better to stay unconscious. Don't pretend; but when you really want to Work, in that sense already you create a condition that for yourself you feel that you will be strong enough to counteract certain influences which otherwise would take you. If you allow such influences to come in they will take you, and of course there will be havoc—that is, there will be a total state in which it's impossible to do anything about it. That is the Zilnotrago that Gurdjieff talks about. You have to stop the ship. You just cannot go on because it's too much ... as Gurdjieff says, too much 'wear and tear' on your personality. You should avoid it; and in the meantime as you remember talk about Work *to* yourself, in the meantime use that opportunity for becoming clearer about what is Objectivity even in the presence of such danger but not as yet affected by it.

I'm belaboring the point a little bit because I think you miss many opportunities during the day where you don't have to stand still and Work; where you in your thoughts as you are walking in a very simple way, could see very well where it will lead to unconsciously: Maybe deeper and deeper in a dream or a sleeping state, or an unconsciousness in which you are so taken up by that what you have to do in ordinary life that there is no chance even to think about Work. If you see these times, I say "stand still." Wait because you are too tied, you are really too much taken in by unconscious existence and it prevents you from wanting, even, from being

able to Wake Up. Even if you have the thought; if it does not come immediately stop it, you are not entitled to be helped by 'I'.

I think you have to have a relationship like that: Of respect; that you cannot ask an 'I' to function unless you really are ready for that and that you must make that kind of an attempt. It may not have anything to do with your ability to do it, it has to do with your emotional attitude. From *that* your Kesdjanian body will grow. It will start to develop as a result of the instruction given to 'I'. That instruction is communicated within yourself; because that what is mental in your mind functioning Objectively will also affect the rest of your mind, and it will be communicated in that way simply by the presence of an Objective faculty within a mind starting to affect the unconscious states. But the wish for wanting to change in the form will give you an emotional aspect of yourself so that, then, in wanting to change into something else you have to think "What is now becoming."

That I think in the beginning is only a feeling. You may say it in such a word, but it is not a thought. You do the best you can with that what you want to change into, you do not determine as yet the particular form. Because you don't know enough about the form—of how good they are, or bad—you change ... in the change you are reminded that you do it for the sake of Work. Because of that you try to Wake Up, when you are Awake you will see if the change into a new form is correct or not.

This is the way one keeps on Working: Time and time again going over from an unconscious state into Conscious efforts and Conscious existence for a little; more and more having that as an idea with you, having more and more the possibility of an 'I' existing within your house. You must work together with that 'I'. You must ask such an 'I' to guide you. Your attitude has to be such that you are willing to receive those instructions. You have to be sensitive to the possibility of an 'I' actually speaking and you hearing it. You have to be willing, when you hear it, to do it or to do something within your means.

Whatever limitations there are in the way one Works during the day, I say at the end of the day you look at it. You see what you have done. How much are you still guilty that perhaps you could have been different. You weren't—you know that—but maybe tomorrow you can. Because there are two periods. That is, first is dawn—the coming light, sunshine. A day in light is sometimes too much for a person, it's too much of that kind of life-giving force according to Nature that it even becomes difficult to be interested in Great Nature. At twilight the Sun is

setting, you go over in the possibility of a darkness. You have had light during the day; you have behaved, you can record, now, by means of your film which you might unroll and which at certain times you can stop; counting then, or remembering, or see if you can recall certain situations of yourself for a very short time, five minutes.

But, utter serious. You are an instrument in the hands of Mother Nature and in the hands of that what you wish to guide you. In whichever way you want to define that, if one is sufficiently motivated to wish to grow up, it really means that you are satisfied with the condition of Earth; because you will take that as it is and you will take yourself as you are as the result of the conditions of Earth, but then the realization that something is still ahead of you will mean that in the acceptance of that what you are, you now want to see from what standpoint you can start. You can only start from the truth of yourself. You can only start with that as a foundation, and then of course you can build and you can make, out of the potentiality, a beautiful something that is, let's hope, more perfect and also more permanent—although I've said before, Kesdjan ... Kesdjanian body has a longer life but it also will die, our aim ultimately is a Soul, that is the only means for going over into Cosmic existence.

And so, this Criticism is linked up with Impartiality, to be able to use that what actually is, this time in an absolute sense I have made out of the knowledge of myself the axiomatic truth of that what I am, I am. *That* I am, it is not a hypothesis anymore. It's not subject to further interpretations. That is finished. I have now the foundation and that's it, now I build. I build by means of allowing energies flowing through me to be utilized more and more with my aim in mind.

The accent is not so much anymore on the satisfaction of Mother Nature and Her laws. The satisfaction of my body, it will be reduced, it will find its proper place. Not the satisfaction in my feelings—over-much of the feeling of myself and not enough of the emotional states regarding God—and the satisfaction of my mind, which is associative, and love of gossip and the rest. Don't allow it, I say, 'too much.' Don't keep on thinking and feeling too much when you should not do that. Mullah Nassr Eddin talks about sitting. Not too long. Just where you shouldn't sit, don't sit there. When you shouldn't think, don't think. Try to tell you all the time when you catch yourself thinking too much, "No, I don't want to think now!" That is another question. I think when I sit in front of my fireplace, but I don't think when I have to carry a suitcase from one place to the other. That is my chance to Wake Up; because there is just a body

moving, and many times when I become engaged in a variety of different things which of course with which I become identified, my physical body will serve me. The physical body is to be put for a ... to a very good use. The activity of the physical body will take up energy; it will take it away from my unconscious functionings of my feeling and my ordinary thought process, it will go over into that what becomes, as activity, alive; and at that time creating this activity of my physical body for the purpose of further equilibrium, it is quite easy then to keep on asking an 'I': "Observe my body."

Sometimes it is a conversation between you and your 'I'. You say to 'I', "You're quite right—I don't know enough, and I know that that was not the right kind of a form." But you say, "Don't rub it in now because I don't know what form to take, but in the meantime I will keep on Working as an ordinary person on this Earth, and then *because* of that I will ask you to function again." And so, you make that attempt, and then you have a right to ask 'I': "Are you Observing me; because I do now what I can do in my unconscious state, and now I am entitled to the results of your Observation."

This is the way one builds oneself with more facts. This is the way one changes one's attitudes toward that what is the reality of one's life. This is the way one gradually becomes looser and looser from the influences of the body, influences of the feelings and of the ordinary mind. One wants more and more to become a Man. This you keep in your mind and in your heart. You keep on walking as you would like a Man to be. You make all kind of attempts to see how it would be *if* you were Conscious. How would you judge if you were Conscientious. How would you be ... I've said many times you walk and you might meet God, how would you be in His presence. Of course, it doesn't exist—you know that—but how could I Be if I actually wished to be a Man. In what way can I build up an ideal that perhaps I could carry with me which perhaps, I hope, is not too much subject to changes. That there is little bit of a master plan for me, like a master key, which is a generalization of what a Man should be as a Man, and gradually changing the master key into that what fits my lock.

This is the application of Work, and this is the application of ideas. This is the reason one has to be quite clear about what you can expect to do, what you then perhaps hope to do, and then what you actually will do. And the continuation of such doing leading to more and more doing and constantly having in mind that what perhaps is new, is an adventure. I wish to become a Harmonious Man. I don't know what a Harmonious Man is, but you say to yourself, "I will

find out"—with the help of an 'I'; with the help of God; with the help of Great Nature; with the help of that what is, within me, my Magnetic Center, calling on that to remind me about the reality of my own life.

How will we work together. How will we make a Group which is worthwhile. How will we make quality. Don't look at each other and count simply heads and give each other a number. Look at that what a person is totally as a human being with aspirations, with inspiration, with a wish really to become a Man, with a certain intensity and no foolishness. And when a person is off the road, help him to come back. Make sure that you can help, and tell him in a certain way, *without* that kind of criticism... When you talk about another person your criticism belongs only to you; that is within your means, you have no right to criticize someone else because you don't know enough.

You can help a person to be Impartial, you cannot help him to be critical about himself. That is his job. That is private. That is settled within your heart. That is settled between God and yourself. That is settled within, you don't talk about it to others. You form your behavior to the best of your knowledge at that time. You want the knowledge which is real, you don't want the knowledge about which you wish to talk. Whatever you do, do it, but don't talk about it—not too much. In a Group talk about results of your Work on yourself, the difficulties of an attempt, the creation of new conditions maybe in which you wanted to Work and to see if that was successful; what you actually then did, if possible what result you could reach, what actually was uncovered for you as a characteristic or a tendency, or a quality of yourself which perhaps, from the standpoint of verticality was not right. Don't talk too much about ordinary things that everybody else knows. I say it is a little bit of a private affair about your own characteristics. They are not generalized. They are you—each one of us—as a type.

To what extent you can be open about it, I do not know. You may have fear. You may have a desire to hide. You still may have a desire to say half the things what perhaps you should say. Maybe you have still desire of putting a little water in the wine, or being a little hypocritical about it, or by implication lying. Whatever the characteristics are it's all right, we're all on that circle—I've said before, the Zodiac of our human behavior—and we're all equally away from the center because, when we talk about Infinity we don't talk about trifles.

I hope that Thursday can really be put to use, that it will give you perspectives, that it can be put away ... every once in a while you remember. But then you continue on your road ... and

don't get lost—I say it again—in the things you didn't understand. It won't matter if you don't understand them *now*, it will matter a great deal if you don't Work, because if you don't you won't ever understand them.

I think it's necessary to learn to have as much understanding of oneself, the higher the level of your Being will be. See if one cannot shorten the particular period given to us as life on Earth and to become earlier, than in an unconscious way, a servant to the Lord. Maybe we can learn what are the laws of the universe after we go through the laws of the Cosmos, after we go through the laws of oneself. It is not a question of hurrying. It is not a question of making up for lost time; such concepts really don't exist, but I think for the deepening of the value of oneself, the closer one can come to the central point of all things existing, the more chance there will be of a real understanding of the total maintenance of the world as a whole and a help, if one has that kind of a wish in an esoteric way, to see what can be done to alleviate the suffering as a result of many unconscious existences.

I think Gurdjieff was that kind of a man who wished quite honestly, and in great simplicity, to help people. And then the paradox: He puts it in such impossible language. Well, maybe that is the reason why one has to find out for oneself. If it were obvious, it wouldn't be worthwhile. If it is difficult you run the risk of giving up. All I hope is—and I ask—don't give up. You must continue. Unless you are willing to be bound by Work, God will never set you free.

To Gurdjieff.

Yea.

Sunday Lunch

Mr. Nyland: I would like to say what's on my heart, which is "Welcome to the Barn." You can see it again. It's amazing how much I had forgotten. Maybe the monotony of the tent made me drowsy. It's a good thing to experience it, this kind of atmosphere. Now you are not hampered. There is no ceiling. Now your growth can go on *within* the Barn. The Barn is right as a concept; the tent doesn't belong, it's only for convenience sake over the winter.

I've talked a great deal, now, about what is the development of a Kesdjanian body. Because, really our attempts will center more and more on that kind of development. And I've talked about the Sensing—for the physical, to satisfy that—but for the emotional, it does require a language. The language will take quite some time. It is, of course, dependent on sensitivity. Many times it's only a word. You have to experience that sensitivity, that emotional quality

within oneself which receives and digests and then can learn to express. Intuition is all right as a ... almost like a little shock, but what is needed is the development of Kesdjan as the 'Sol-La-Si'. During that period you will acquire a language. And, you must not be in a hurry. You must accept continuously that you are changing. The acceptance allows a constant change on the part of yourself. It does not mean that it stops. At the moment you accept, then of course it is as if it stops, but then almost immediately afterwards it continues to live, and the acceptance goes along with it. Acceptance is the observation of a process in which a person must grow; and where we talk about emotional body, it has to grow out and become more and more sensitive.

It's very difficult to go through that period—when you feel you want to express it and you cannot, and there is not enough of that kind of a language. During that period, you must use your body. Your body is a very good friend at such a time. Already it has been used, this time you must use it, if you can, Consciously. The different expressions of your body you can Observe them, you can become Aware of them, you can see them in connection with what was perhaps even a thought or a feeling then wanting to express itself by means of a physical behavior. Your body will help you if you then tell it what to do, and then you watch what is that kind of an expression. It may be in talking in a certain way as a voice in which you put feeling and gradually a depth of emotion; it may be an expression on your face, it may be a posture, it may be a kind of walk—the way you use your legs to walk up and down, stamping sometimes, sometimes very softly—all of that can become an expression of your own emotional life. Try to see what attitude you would take when you are in a state of awe, when you are really in reverence, when you are in prayer, when you are affected by an emotional state outside of you which you would like to have enter. And then the result is your physical body taking on a certain kind of posture ... different forms of behavior, and watch it. If you possibly can, watch it. Because that will help you to develop your Kesdjanian body to become more strong, and towards this Silence—that is, the 'Sol', 'La', and 'Si'—in the Silent state the language will be communicated. That is the aim. At such a time you can say farewell to your body because you don't need that; not any longer; it can still be used, but the emphasis is much more on that what is an emotional language which you then can handle.

It is very good for different people to understand that; because many times they start to feel very lonesome and they would like to express it and there is no one around to express it to, and they feel that really if they only could express it in a certain way it would be helpful for them.

And quite right—it would be helpful when you even could find words for it—but that what you have to find is a state within yourself; that is, the building on that foundation which you should have as a result of an acquisition of certain knowledge about yourself, now the first building is like a framework of an emotional character ultimately wishing to house that what is precious, and more precious than your feeling at the present time.

Try to think of it as if you are building a house for God. In reality it will be a house for your Soul, but it is something that you have to understand: That what is needed is to become impersonal and at the same time not dependent on others; so that when you go through difficult periods that you will find, within yourself, a chance to even talk or discuss or to see what is alive besides that what is alive in your mind, and since the emphasis is more and more on this quality of an emotion to include different forms of life, you will see that such life in different forms will start to speak to you and then you react to *that*. Not to the form. You react to the fact of an aliveness in plants or in animals, in little children and in grownups. That will help you to develop that, I call it simply 'Sol-La-Si.' It is the second triad for that body. The beginning of that body is simply the formation of a form in which possibilities can start to grow, like the 'Do-Re-Mi' for the physical is simply the formation of the body so that then the different organs can start to grow *in* the body.

As you remember, when the 'Do-Re-Mi' goes up, physically it starts at 'Fa'. 'Fa' is the forehead; that is where it ends, and then it goes over to the back of your head, it starts to form your intellect; then again it goes down past your back, it helps to form emotional states—feeling most of time in a physical sense—and then of course it forms sex. This question of then creating that what is within one allows, with the 'Do-Re-Mi' of the Kesdjan body, the formation of the 'Sol-La-Si' in which the different organs are going to be planted of a differentiation so that then when you want to use your body first for the expression, it gradually will be turned over to the qualities within your emotional body. Your Hanbledzoin will take care of that. It will start to grow out into two different ways—'Sol', the reminder of the Sun, the reminder of God; 'La', that what is you with Inspiration—the Silence the formation of language from words which are not as yet enunciated into sentences which will help you to stay with yourself and not to feel lonesome.

The physical body sometimes can be made into such a marvelous friend. Whenever you are at a loss, start walking. Go out. Use your body. Make it go through all kind of contortions, if necessary, to remind you that it is different, that it is a different kind of a thing. You do it for a

purpose, that reminds you that you can Wake Up. When that is connected, a Man becomes much more whole and the Kesdjanian body, if developed, will be the beginning of that what is the reality of your Soul, which comes later on. It will come in time. You have to go through a period of patience. So, don't exasperate. No despairing. Keep on, as I say, walking. Just walk.

Thursday and today, or last night and this—it's on the same cassette—those are tapes you should remember. They have something in them that will help you. What I said now is like a closing stone that one puts on top; because it is fundamental that you will have to live by your feeling for quite some time before you can live by your mind.

Drink to Gurdjieff.

And Peter, maybe...

End of tape